

THE
Conuerted Mans New
Birth : describing the direct
way to go to Heauen : where
in all men may clearely see,
whether they shall be saued
or damned.

Shewing the Principall care, and vehement
desire, which every one ought to take, in see-
king their Salvation. With the Spirituall
battle betweene the regenerate
Man and Satan.

There is also layd open the true estate
of the Regenerate Man, with the certainty
of his Salvation : With an excellent marke,
to know the Childe of God, which hath truly
repented ; And concluding with a right
zealous and godly Prayer, out
of the pure Fountaine of
the holy Scripture.

*Dedicated vnto all the Elect Children
of God, which truly Repent.*


*Newly Published by Iohn Andrewes Prea-
cher of Gods Word. Being first
seene and allowed.*


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Christian Readers,
I haue Dedicated and di-
rected this my Booke vnto all
You, the Elect Children of God,
desiring through Iesus Christ,
your health in the
LORD.

 Gentle Readers, or Hea-
rers, whosoever yee
are, that are the Chil-
dren of GOD, vnto
whom this my Booke is Dedic-
ted: I desire you all, as good and
louing Patrons, which shall ey-
ther heare or peruse this my la-
bour, to grant me these two re-
quests: First, to belecue, that in
making it, I haue made it accor-
ding vnto the Truth, wherein I
ayme not at mine owne profit, but
at the setting forth of Gods glory,
the discharge of my conscience,
and the benefit of you the Chil-
dren
A 2

To the Reader.

dren of my Lord and Saviour Iesus Christ. Secondly, to read it attentiuely, with all sedulity; and censure as you shall finde, accept as you like, and deale therein towards me the Author, as God shall moue your mindes. And with all, I most earnestly desire you, and euery one of you, that shall gather any spirituall comfort to cure your soules, out of these my Labours, to receiue my instructions willingly, treasure them in your hearts carefully, and meditate thereon zealously, that yee enter not into temptation carelessly.

And further, I intirely beseech you, to pray vnto our Lord Iesus Christ for me, to giue me his Grace, guide mee with his Word, and direct mee by his Holy Spirit, that what I eithe Preach or Write, I may both in life and Doctrines, expresse and performe the same vnto my liue end: That whilst I endeaouro to rayse others, I may rayse myselfe

To the Reader.

Le. selfe from all my finnes, vnto
reade the Glory of G O D S Holy
ility; name, and the saluation of my
, ac. owne soule, in the great day of
here. our Lord : And so doe for mee,
God an earnest repentant sinner, e-
And uen as you your selues, towards
desire your selues, expect from
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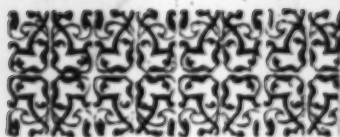
Iesus Christ. Vale

in Christo.

Yours towards you, as
I would you should be
for me:

John Andrews Preacher
of Gods Word,

A 3 The



The Contents of the Booke.

THE first Chapter en-
treateth of the prin-
cipall care, zeale, and
vehement desire, which
every one ought to take, in se-
eking their saluation. p. 1

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of the shortnesse and un-
certainty of mans life, and
how it may be a motive to in-
duce vs to retorne vnto the
Lord by repentance. p. 1

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short and celestially view
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The sixth Chapter sheweth an excellent marke to know the childe of God, which hath truly repented. pag. 33

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A 4 These



THese parts are all
Authenticall, and
exactly comprise
in a short and compend
ous Method ; briefly to
be reade , that it may be
effectually practised.



TH



THE
 Conuerted Mans new
 Birth: Describing the di-
 rect way to goe to
 HEAVEN.

CHAP. I.

This first Chapter entreateth of
 the principall Care, Zeale, and
 vehement desue, which euery
 one ought to take in the see-
 king their saluation.

There is nothing in the
 world that we ought
 so to affect and desire,
 as to seeke to haue our
 soules saued in the Kingdome of
 Heauen: And if there bee any
 thing in the Booke of **C D D**,
 from the Alpha of Genesis, vnto
 the Omega of the Reuelation, that
 is able to bryng a sinner vnto
 Repentance, sure it is the re-
 membzance

membrance of his Salvation;
 And as the Lord of Hosts hath
 drawne his sword by forraigne
 Nations, shewing the miseries
 that are like to ensue vpon vs
 by reason of our sinne, and se-
 curity : Let vs now therefore,
 with all expedition, bestow our
 short and troublesome time in
 seeking our saluation, and with
 all Humility returne vnto the
 Lord by speedy Repentance, for
 if we loose the life of our bodies,
 by defending the Gospell, in see-
 king our saluation, wee may
 find it againe; but if we loose our
 soules for want thereof, it will
 be irrevocable, and neuer re-
 called againe : Oh too too many
 now a dayes in this declining
 age, seeme to bee carelesse of
 their saluation.

And although England neuer
 liued so long in peace and securi-
 ty, nor the Gospell neuer so
 generally preached amongst vs,
 yet I feare, neuer did men make
 so ill vse of so good a blessing;
 miranda

tion; miranda misericordia, Gods mer-
 hath sy is to be wondzed at, that he
 hath spared vs so long; it is his
 mercy, and nothing but his
 mercy, that wee are not consu-
 med; our sinnes is, In ulti-
 mo gradu, in the highest de-
 gree that may bee, so that Ex-
 tantur cum malefecerint, they re-
 ioyce and take pleasure, when
 they haue done euill; wherefoze
 I doubt not, but the iniquity
 of the whole world is come to
 maturity, which causeth our
 sinnes to crye louder then the
 sinnes of Sodome; and ascend
 higher then the sinnes of Ni-
 niueh.

Ezekel 16. 49.

30.

Ionas 1. 2.

Wherefoze, if all our Hamie
 were ready, all our Ports for-
 tified; all our Coasts guarded;
 all our men strongly armed, and
 our Land intrenched with a wall
 of Brass; yet it is to be feared,
 that wee haue a Traytoze within
 vs, even our long continued
 and vnrepented sinnes, that
 will draw Gods vengeance up-
 pon

pon vs, and cause him to whet
his sword, and utterly confound
vs, Except wee repent. God
would haue spared Sodom, if
there had bene but twentie, nay
but ten Righteous therein: So
no doubt, it is for some good
peoples sake, that holds vp
their hands like Moses, and
grieveth for the sinnes of our time,
like Lot, that God hath spared
vs so long.

Iona 3. 4.

Iona 1. 2.

Agayne, Gods sword was
once drawne agaynst Niniueh,
agaynst whom a fearefull doome
was pronounced; Yet forty daies
and Niniueh shall bee destroyed.
The King and the Nobility,
with all his Subiects, present-
ly fell to Repentance: they fa-
sted; they prayed; and incessant-
ly with all humilitie humbled
themselves in sacke-cloath and
Ashes, their sinnes cryed for
vengeance; but their Repen-
tance for mercy, their sinnes
ascend vp to Heauen, and cla-
mours loud in the eares of Gods
iustice

Describing the way to Heauen.

5

Justice for vengeance, vengeance,
and, I reuenge with vengeance.

Their Repentance ascends
higher, and cries louder into
the eares of Gods mercy: Good
Lord haue mercy, spare vs, O
spare vs we beseech thee; where-
by we may see that God regards
not the clamour of sinne, so
much as hee doth the crye of a
true repentant sinner.

But England, O sinnefull
England, there was neuer any
Nation in the World, that hath
such store of Heauenly Manna,
as his Word, his Will, his
Truth, his Gospell, which
wee haue receiued, Ingentia be-
neficia, infinite benefits, much
knowledge of the Truth, so
much Preaching of the Word,
and so much glorious light of
the Gospell: And yet Mirandum
est degeneres nos, it is wonder-
full, and a great wonder, that such
a degenerate generation as this,
such a corrupt and sinnefull Na-
tion

tion as wee, should so live in
such a blessed and illuminated a
time.

But our finnes, our finnes,
our unpented finnes, are
more then can bee numbred by
any Arithmeticon, and greater
then can be measured by a Geo-
metrition: As our ^a sweating and
forswearing; our ^b prophaining
the Lords Sabaoth: our ^c con-
tempt of Gods Will; our ^d co-
netousnesse; our ^e drunkennes;
our ^f deceits; our ^g whozedome,
our pride, our unthankfulness,
and our waring worse & worse,
with many more, which crye to
Heaven for Gods vengeance a-
gainst vs.

Oh therefore let vs with all
expedition seeke for our saluation
by speedy repentance: Let vs not
onely wepe, but poure forth
our teares for our sins like ^h Da-
uid: Wrestle with GOD like
ⁱ Jacob: Crye like ^k Esay: That
our heads may be full of water,
and our eyes a fountayne of
teares,

^a Jeremiah 5. 7.

Ecclesi. 13. 9.

^b Jerem. 17. 21.

^c Eccl. 6. 14.

Jeremiah 5. 3.

^d Jeremiah 6. 13

^e Amos 6. 6.

^f Esay 3. 10, 11,

12.

Jeremiah 9. 5.

^g Ezechiel 6. 9.

^h Esay 5.

Esay 29. 10.

Hab. 2. 5.

^h Psalm 6. 6.

ⁱ Gene. 22. 14.

^k Esay. 58. 1.

Describing the way to Heauen.

7

teares, like ¹Jeremiah : Let vs
be clad ⁼ in sack-cloth like ¹ Iere. 4. 19.
the Ninuities: Dumbled vnto the ⁱⁿ Iohn 3. 6.
ground ⁼ like Abraham: Pourne ⁿ Gene. 17. 18.
like a Dove ⁼ with Ezechia: ^o Esay. 38. 14.
Roze out ⁼ our grieve with Iob: ^p Iob. 3. 24.
Bowze out our Soules ⁼ with ^q 1 Sam. 1. 10.
Hanna: Rent our ⁼ hearts with ^r Ioc. 3. 13.
the penitent; lament with ⁼ Pe- ^s Mat. 26. 75.
ter: Sorrow ⁼ with Mary: And ^r Luk. 7. 38.
crye out with the ⁼ Iewes; Men ^u Act. 16. 30.
and Brethren, what shall we doe ^{Act. 1. 37.}
to bee saued? For there is no
thing moze needefull, then the
saluation of our soules.

The beehement desire of their
saluation, caused the Patriarks,
Prophets, and the Saints of
the old World, to long for, and
desire that eternall, sweete, and
most ioyful inheritance, Regnum
Dei, the Kingdome of God;
It caused Abraham to forsake
his ⁼ owne naturall Countrey; ^a Gene. 12. 4.
and his Fathers House, and t^a ^{Heb. 11. 8.}
goe he knew not whither: It ^b Exod. 2. 11.
caused Moses to forsake ^b Egypt, ^{Heb. 11. 24.}
and refused to be called the Son

The converted mans new Birth :

of Pharaohs daughter : it caused Toby, Iob, Elias, and Paul, to wish To be dissolued, and to bee with Christ.

c Ion 3. 3. 5.

d Mat. 3. 5

e Acts. 2. 37.

f Acts. 18. 32.

g Acts. 10. 4.

h Acts. 10. 7

It caused the carelesse Ninivites to believe : **Ionas** Preaching : The desperate souldiers to heare **d Iohns Sermon** : The obstinate Israelites to heare **e Peters** perswasion : The Euenuch to give eare to **f Phillip** : **Cornelius** the Captayne, with a great multitude, to heare **g Peter** ; and the Maecedonians to **h** continue **Pauls** Doctrine untill mid-night.

i Mat. 11. 12.

When Iohn the Baptist first Preached, Primitiua quidem Ecclesia, The Primitive Church did most clearely shine, in so much that **i** the Kingdome of Heauen suffered violence ; That is, there was such forwardnesse and zeale, in those that heard him Preach, to procure their salvation, in the Kingdome of Heauen, that they stroue most earnestly to goe in ; and this as-
fection

fection our Saviour requireth,
 when he sayth, Strive to enter in
 at the straight Gate; *For Dominus*
vobiscum dum vos cum Do-
mino: The Lord is with you,
 while ye heare his voyce.

Luke. 13. 24.
2 Chro. 15. 1.

The Prophet David lamen-
 ted that hee was so long kept
 from the ioyes of his Saluati-
 on; Woe is me (sayth hee) that I
 am constrained to dwell with
Mesech, and to haue my habita-
 tion among the Tents of *Keder*.
 And agayne, Like as the Hart
 desireth the water brooke; so lon-
 geth my soule after thee O God:
 And agayne, hee sayth, That
 hee should vtterly haue fainted,
 but that hee did rest in hope of a
 better Kingdome; and beleued
 verily in that time, to see the
 ioyes of his Saluation, in the land
 of the liuing.

And many others counted
 their Country but a cursed vale
 of misery; their worldly glorie
 but vanity; their dwellings but
 a Prison; their pleasure but sor-
 row,

toile, mourning and teares;
and all their doings were to this
end that they might ioy in their
saluation in the kingdome of
Heauen.

CHAP. II.

The second Chapter entreateth of
the shortnesse, and vncertainty
of mans life, and how it may
be a motiue to induce vs to re-
turne vnto the Lord by repen-
tance, because no man knowes
the time thereof, nor when God
will call him.

All Creatures were olde
with this aged world;
although Methusela liued
969. ^a yeares; yet in our
age if we reach to 80. it ^b is with
sorrow and labour; mans dayes
are but a ^c span, saith David, and
all flesh is graske, sayth the Pro-
phet ^d Eley: So that man is
scarce entred into the world,
but

^a Gen. 5. 37.

^b Psal 89. 46.

^c Psal. 39. 5, 6.

^d Eley 40. 6.

but he is admonished to remem-
ber to depart out of ^e the same; ^e Eccle. 40. 1. 11.
so; as all the world is mutable,
so of all the things in the world,
man is most mutable, wee are
all but Tenants at will, and
know not how long we shall re-
mayne in this earthly Taber-
nacle, and as our dayes are
but short and euill, and many
cut off ^f suddainly, that they ^f Gene. 7. 12.
haue scarce time to thinke on ^{Gene. 19. 24.}
God, o; once crye Lord helpe ^{Exod. 14. 27.}
me; therefore we ought alwaies ^{Num. 11. 6.}
so to liue, that wee may euer ^{Num. 16. 31.} bee
prepared for the Lord. ^{Acts 13. 23.}
^{Luke 12. 20.}

Let the memo; of death bee
euer the looking-glasse of our
life, and seeing the young must
depart from the world as well
as the old: Let vs imagine that
the Spring of our dayes are
past, our Summer is spent,
and that wee are arriued at
the Autumne, o; fall of the
leafe; ^h So that in every mo- ^h Psalme 89. 46
ment wee are in the waning;
The date of our poore Pilgri-
mage

image almost expired, and the Lamp of our liues lyeth twinc-
ling vppon the snuffe; our forces
enfebled, our senses impaired,
and on euery side, our tottering
and ruinous cottage of our saint
flesh, ready to fall.

9 P salme 77. 6. It were now high time, there-
fore, to leave our owne wayes,
and with all expedition looke
towards our Cæstially home; lest
we bee like those which are tof-
sed with many sturdy stormes,
and cannot arriue at their desired
Port; rinde little way, but are
much tormoyled.

So, those that passe many
yeares in their vnrepented sins,
and purchase but small profit to
salue their sicke soules, should
haue a long lying in destructi-
on, but a short life in conuer-
sion; besides that, where sinne
raignes there goes Gods curse
also: There is no peace to the
wicked.

Proverbs 3. 1. But howsoeuer, whether in
youth, or in age, we would
leane

Proverbs 3. 1.
1 Wis. 4. 8. 9.
Proverbs 16. 31
Wisdom 17. 10
Isay 48. 22.
Proverbs 28. 1.

leauē our sinnes, and returne
vnto the Lord by Repentance,
wee must know this, that it is
not in our owne power.

1 Lam. 5. 21.
Iere. 31. 18.
2 Tim. 2. 25, 26.

No man can leauē his sinnes
when he would; no; no Pape
or Potentate can pardon them
but God: neyther is any man
capable of grace, necessary to
saluation, before God calls him,
as our Saviour sayth, No man
can come vnto me, except my Fa-
ther draw him.

u Psal 49. 7, 8
Acts. 4. 12.
Hos. 13. 4.
Psal. 32. 1, 2, 3.
Math. 1. 21.
Luke. 5. 11.
Psal 3. 8.
John 15. 16

The labourer receiued his pe-
ny, as well that came in the
last houre, as he that came in
the first: And the same was
said, that was on the Crosse:
So that there is no time too late,
in this life to repent, if we re-
pent truly, whensoever it shall
please God to call vs, neyther
any time too early, if we pre-
pare our selues to leauē our sins,
and come vnto him when he
calls vs: So that, whether it
be early, or late, we must al-
wayes prepare our selues, to
for sake

John 1. 29.
Acts 10. 43.
Psal. 17. 7.
Daniel 9. 9.
Hos. 14. 34
Luke 2. 30
1 Tim. 1. 15.
Luke 24. 47.
1 John 1. 7
Psalme 4. 8.
1 John 3. 5, 6.
Psal. 51. 12, 14.
John 6. 93.
Esay 45. 15.
Psalme 79. 9.
Luke 1. 17.
John 4. 9.
x John 6. 44.
y Mat. 27. 33.

The converted man; new Birth;
 forsake our selues in our sinnes,
 and come at his calling.

CHAP. III.

The third Chapter describeth a
 short and Celestiall view of the
 place, whereunto we are called.

a Iohn 7.37.
 b Mat. 21.14;
 c a Peter 1.11;
 d Luke 24.
 f Reue. 21.11.
 g Reue. 22.1.
 h Reue. 2.7
 k Iohn 17.3
 l Genes 1.1.
 p salme 33.6.
 p salme 136.5.
 Acts 14.15.
 Reue. 14.17.
 m 1 Cor. 2.9
 Esay 64.4
 p salme 31.20.

WE are not called vnto
 any earthly ^a Taber-
 nacle, but to the
 Kingdome of ^b Hea-
 ven, vnto that blessed ^c and e-
 uerlasting Kingdome, vnto that
 Celestiall and Heauenly ^d Ieru-
 salem, that Kingdome of ^e glo-
 ry; that throne of ^f Majesty; that
 Paradize ^h of pleasure; that glo-
 ry of God, and life ^k euerlasting,
 which was the first ^l of all Gods
 woorkes, and therefore it is most
 ancient.

Whose felicity cannot ^m bee
 imagined, neyther the blessings
 numbred, so incomparable as
 cannot bee equalled, and of such
 value as none can comprize it,
 so

so great as cannot be measured,
and of such eternity, as never
can be ended.

n Daniel 7.14.
Luke 1. 43.
Daniel 2.44.

The very name of Heaven
to all is lovely, because it is a
Heaven ^o for rest; a City ^p for
beauty, and a Kingdom ^q for state:
It is the Harbour for the ^r Just;
the peculiar ^s people; the regenerate
^t Christians; the ^u Children of
light; the elect by Gods preordi-
nation; where all are ^w Kings, and
Heires with ^x Christ; invested
with ^y glory; Crowned with Ma-
iesty, clothed ^z with security,
decked with delights, repleni-
shed with pleasure, garnished
with all graces, adorned with
beauty, furnished with the best
company, and flourishing with
the flower of all Nations; it is
desired of all, hoped for of ma-
ny, but only enjoyed of the best.

o Mat. 11.28, 29.
Jer. 6.16.
p Rev. 21.2.
q Mat. 16.19.
r Exodus 6.3.
s 1 Peter 2.9.
t Titus 2.14.
u 2 Cor. 5.9.
v Luke 1. 79.
w John 11.8.13.
x John 9.5.
y John 1.9.
z John 11.12.35.
John 12.36.
Eph. 5.2.
w Mat. 25.34.
x Gala. 4.7.
y Rom. 8.17.
Rom. 9.13.
z 2 Tim. 4.8.
1 Peter 5.4.

And as Heaven is our Sum-
mum bonum, our chiefe good
thing, so it is our Terminus ad-
quem ^y end of al our ^a Preaching,
the drift of all our ^b Hearing, the
fruit

a 1 Cor. 1.11.
Esay. 1.5.
Mat. 16.15.
b psalme 95.8.
Joshuah 8.14.
1 Samuel 12.14

c Rom. 10. 17.
Mat. 13. 4.
Mat. 4. 39.
Luke. 8. 8.
Mat. 16. 16. 17.
John 6. 65.
d 1 John 5. 10.
Gala. 4. 9.

fruits of all our Belceuing; the effect of all our Knowledge; and the mayne poynt of all our Profession, that wee may so live, that wee may enjoy, this blessed and everlasting Kingdome.

CHAP. IIII.

The fourth Chapter entreateth of the Spiritual battle, in which no doubt, every Regenerate man oftentimes fighteth against Satan, before hee attaine eternall life.

Satan is ever quiet with the sinner, before hee feareth he shall lose him, but then hee seeketh by all meanes that possibly hee can, to attempt, pervert, and bitterly overthrow him.

2 Peter 5. 8

Moses was quiet, untill hee beganne to deliuer the Children of Israel; but then Korah could say, ^a Yee take too much vpon you :

^a Number 16. 3

you : King David was quiet
 when he kept his Fathers ^b Sheep;
 but after he fought for the Church ^b 1 Sam. 16. 12
 of God : Then Saul ^c could rise ^c 1 Sam. 17. 50.
 against him : Saint Paul was ^d 1 Sam. 18. 11-29
 quiet, so long as hee was with the
 Scribes ^d and Pharisees, but as ^d Acts 9. 1, 2.
 ferwards hee had enemies e- ^e Acts 22. 31-34.
 nough : Sathan tempted, and o- ^e Genesis 3. 6.
 uercame the perfectest, as ^e A- ^f Judges 16. 19
 dam; the strongest as ^f Sampson; ^g 2 Reg 11
 and the wisest as ^g Salomon : Hee
 therefore that ^h standeth, let him ^h 1 Cor. 10. 33.
 take heed lest he fall : Christ was
 no sooner Baptized, and had sa- ⁱ Mathew. 4. 1.
 fled ⁱ forty dayes, but Sathan ^l Luke 4. 1.
 could tempt him. ^l Marke. 1. 12.

And so it is with every Re-
 generate man, even when hee
 is most weakest, then the Di-
 uell is strongest, and busiest a- ⁱ Peter 5. 8.
 gaynst him; Who daily laboureth
 to delude him with all manner of
 inticements : First, To delight in
 sinne : Secondly, To content :
 Thirdly, To custome, and from
 custome to hardnes of heart, from
 hardnesse of heart, to boasting,

B

from

from boasting, vnto desperation,
and from desperation to damnation;
and thus by degrees, if sinne
be not resisted, the Diuell will labour
to bring the sinner vnto destruction.
Wherefore wee must
daily labour to pꝛeuent them by
Diuine meditations; diuert them
by seruent prayers, and correct
them by sighes, and speedy Repentance:
For I holde those
intisements, and vanishing
thoughts, which many times
passe thꝛough a Regenerate man
without approbation, not without
suppression, to be properly
*Nec inors nec morbus animæ, sed
deformitas*, Neither the death,
nor disease of the soule, but the
deformity thereof, they are *Tela
immisa*, Sathans darts, shot
at vs, *In corde, non ex corde*, in
the heart, not of the heart:
which the godly seek, but giue
no consent vnto, they are our
crosses, but not our finnes, they
are but *Morbus mentis*, The disease
of the minde.

Those

Those motions St. Paul confesseth, the Children of God, are neuer free from them: It is obserued in Hierom, which hee bewayes in many places of his workes, That his whole life, was in continuall war-faire with his lusts: It caused St. Paul to crye out, to bee deliuered from the pricke of the flesh; But the Lord answered him, My grace is sufficient for thee, for my strength is made perfect in thy weaknesse.

I hold these & such like temptations, to bee the battle which euery Regenerate man fighteth agaynst Satan. For, where were ^a grace, if there were ^b no temptation? where were mortification, if no lusts to ^c mortifie? And where were ^d patience, if there were no ^e affliction? if there were no motion to sinne, where were the battle, the victory, and the Crowne wee shall obtaine, if wee haue no Aduersary to strue withall?

^a Timothy 2.9.

^b James 1.14.

^d Romans 8.13.

^d Colosians 3.5

^e Job 1.10.

^c psalme 27. 71.

1 Peter 5. 8.

The Diuell, as hee is the Prince of this World, So still he seeketh whom he may deuoure; he himselfe is chiefe generall, and is alwayes the foze-man in the battle; his Lientenants are fleshly lusts, which are in open war agaynst Chastity: The Sergeants of his Band, are the cursed Childzen of darknesse, which are in continuall strife, agaynst the Childzen of light: His common Souldiers are the effects of the flesh, to fight agaynst the fruits of the Spirit. And their armour is the breast plate of iniury, the girdle of falshood, the shoes of disoord, the shield of infidelity, the helmet of mistrust, with the piercing darts of cruelty, the Cannon shot of spitefull Reproaches, the arrowes of flying slanders, and the frailty of the flesh, to peruert and utterly confound vs, except wee preuent them by Prayer and Repentance.

Therefore, the Childzen of
God

God ought to put on Gods Armour, and manfully fight against Ephesians 6:11, the devices of sinne, Sathan, and 13, 14, 15, 16, 17 all his detestable crue, before they can obtayne their spirituall inheritance in the Kingdome of Heaven: Which weapons are able to overcome the Diuell, and all the lewd lusts of the world; yea, and all the whole host of vices therein.

Our Captaine and chiefe Generall, in all our conflict, is the mighty ^a Lyon of the Tribe of Judah, the ^b Prince of Peace, the ^c Conquerour of Death, ^d Heil, and ^e Sinne: Yea, the ^f great Iudge of the World, and ^g Bishop of our Soules, Christ Iesus ^h our Saviour.

And to resist the Tyranny of the Diuell, it standeth vs in hand, to be also well and strongly armed, with the brest-plate of equity, the Shield of vndoubted faith in Christ, the Helmet of assured hope, the Shoes of knowledge and peace in the holy Ghost,

the girdle of truth, well buckled with patience, and constancy, the Cannon shot of deepe sighes, proceeding from a true penitent heart, the Arrowes of bitter teares, brought forth by remorse of conscience, and the two edged Sword of the eternall word of GOD : For, it standeth vs vppon, to keepe our continuall battle, ready and orderly ; To fight valiantly, hope assuredly, endure constantly, to march on charitably and cheerefully : To watch and stand fast in our fight, for the quarrell is **G D D**, and the Victory ours, euen the very saluation of our owne soules.

If wee resist the Diuell in the power of Iesus Christ, He will flye from vs : So often as wee resist him, so often we overcome, it will make the Angels glad, and glorifie **G D D**, which exhorts vs to fight, and helps vs in our extreminity, and time of neede; **G D D** beholds our stru-
uing,

ning, and helpes vs vp, that we should not faint; and will crowne vs with glory, and honour when we overcome; therefore, the greater our Temptations are, the more noble must bee our Resistance; and the more nobly our lives and conuersations are, the greater shall bee our Crowne and Glory, in the kingdome of Heaven.

CHAP. V.

The fifth Chapter entreateth of the true estate of the Regenerate man, with the certainty of his saluation.

Regeneration is our new birth, whereby wee are borne, and renewed againe by Repentance: And as the Merchant sold all that hee had, and forsaoketh

15 4

his

22 Cor. 1. 17.
Gala. 7. 19.
b Acts 11. 18.
2 Kings 17. 13.
Hosea 14. 1.
Jerem. 18. 11.
Ezekiel. 18.
21. 32. 23.
Jerem. 25. 5.
Mat. 3. 2. 6. 8.
Jerem. 36. 3.
Mat. 4. 17.
Luke 13. 3.
Acts 2. 38.
Luke 24. 4.
Acts 17. 30.
1 Peter 3. 9.
Mat. 3. 2. 6. 8.

his worldly wealth, to gayne
 one precious pearle : So the Re-
 generate man leaueth and forsake
 his sinnes, and all worldly
 vanities, for to obayne eternall
 life : And doth not onely dislike
 and forsake his sinnes, but also
 from the tender bowels of his
 heart, incessantly, with all hu-
 mility, powre out his daily
 prayers vnto Almighty God, to
 giue him his grace, to suppress,
 and mortifie them ; and so shew-
 eth the powre of Gods grace,
 working in him. And by retur-
 ning vnto God by his true Re-
 pentance, God giueth him a
 new heart, and a new Spirit, (not
 in substance or quantity, but in
 quality) which is a true and
 saythfull witnesse giuing Testi-
 mony, not to GOD, for
 that it needes not ; not to o-
 thers, for that it cannot, but to
 the man who hath it, for that
 it must ; of the Truth of those
 things which it knoweth to bee
 in him, concerning Gods will,
 and

Mat. 15. 12. 23

24. 25. 16. 17. 18

Mar. 7. 25. 29.

17. 18. 29. 30.

1 Samuel 24. 10

Romans 12. 12

John 3. 6.

Romans 6. 4.

Gal. 5. 16.

Ephesians 4. 1.

and his owne eternall well faire.

Seeing then A faithfull witnessse will not lye ; and the Spirit of the Penitent, testifie the Truth of his Repentance ; why may not he then , be as firmly perswaded of the certainty of his salvation ; as his heart witnesseth the sincerity of his conversion : Yes surely , St. Paul ^{1 Cor. 13. 5.} proues it, Know yee not your owne selues, how Iesus Christ is in you, except yee be Reprobates: Wee may surely know, that if wee haue truly repented, and are heartily sozry for our sinnes, with a full and determinate purpose to continue in newnesse of life, That Christ is in vs, if Christ be in vs, then wee are in Christ; if wee bee in Christ, wee cannot be condemned: For there is no condemnation to them that are in Christ Iesus.

^{Prouerbs 14. 9.}

<sup>Romans 8. 1.
John 8. 24.</sup>

For, sinne legally considered is mortall, But ² Euangelically, ² is veniall, except the sinne against

² Esay 59. 2.
Luke 13. 3.
Nahu. 2. 25.

b say 1. 18.
John 5. 8.

d John 3. 18.

the Holy Ghost, mortall, by his owne meritt, but ^b veniall by Christ his mercy : Mortall to the naturall vnterminated man ; For hee ^d that beleeueth not, is condemned already ; but veniall to the Regenerate though still sinne : By the covenant of grace, it dissolueth not the loue and league betweene God and man, and so is veniall, in all other sinne is mortall by his owne nature.

Rom. 7. 5. 6.

Agayne, by nature man and his flesh are all one, but by grace they are seperated : By nature when the flesh doth sinne, the man also sinneth, because hee is in subiection vnto it : but in the estate of grace, although the flesh be in him, (and doe sinne,) yet he sinneth not, because they are diuozed asunder ; For man as soone as hee is in the estate of grace, is newly married vnto Christ : In this case, although the flesh beget sin, yet the regenerate man shall not be condemned.

¶

Yet, one thing let vs consider, That he which neuer doubted of his saluation, scarce euer beleeued to be saued.; For it is not euery little sob, or sigh, that brings Repentance sufficient to please God, or a little while to crye Lord helpe, Lord helpe, I am a sinner, but God is mercifull, &c. and so lightly daube them ouer, as though Gods mercy were gained in a moment: Let no man decriue himselfe, It will cost him many a prayer, and many a teare, before he can be certayne or sure to haue pardon for his sinnes.

For as no man can repent vntill hee know his sinnes, so no man can know his sinnes vntill hee search himselfe; Therefore you must with King^d David, Search your spirits, and examine your conscience strictly, trye it thoroughly, search it narrowly, to proue dilligently, who, and what manner of person yee are, and in what case yee seele yourselves,

a Iere. 10. 14. 17.
psalme 11. 1.
Jonas 2. 4.
Mark. 9. 24.
psalme 77. 6.
psalme 42. 11.
psal. 51. 10. 12.
b Luk. 18. 1.
Rom. 11. 12.
Colo. 4. 2.
c Iames 4. 9.
Dent. 1. 45.
Gen. 37. 34. 35.
2 King 20. 1. 2. 3.
Mat. 26. 75.
1 King. 22. 11. 19.
psalme 30. 5.

d psalme 77. 6.
psalme 119. 19.
f 2 Cor. 13. 5.
Lamen. 3. 4.
psalme 4. 4

selues, to see, and know how
deply your conscience is wound-
ed with sinne.

g Psalme 77.6.

And then, if you find your
wayes dangerous, and your
case fearefull, you must there-
uppon resolve to take a new
course, and withal to seek how,
and which way you may come a-
gayne into^a fauour with God:
As Dauid did, Who^b cryed vn-
to God agayne, and agayne; and
you must neuer leaue the Lord,

a Pro. 3. 3. 4.

Judges 6. 17.

b Psalme 51.

* Exod. 20. 6.

Exod. 23. 17.

untill you obtayne his^{*} mercy,
and fauour, that you may get
some comfortable perswasion of
Gods loue in Christ, for the par-
don of your sinnes; untill you do
so, you shall neuer^c haue any
peace, or quietnesse of conscience,
nor any sound comfort of Gods
holy Spirit in you.

c Pro. 15. 13.

a Cor. 1. 12.

Romans 5. 1.

Acts 20. 16.

1 Pet. 3. 15. 16. 21

Psalme 30. 2. 3.

a Gala. 4. 9.

a Timothy 2. 19

Romans 11. 2.

Col. 2. 10.

Ho. 12. 6. 6.

Therefore, *Unum necessarium*,
This one thing is necessary, what^e
soeuer wee leaue unknowne, let
vs labour to know this, That
wee are^a the Lords. *Qui Chri-
stum discit, satis est si cetera nescit,*
He

He may without danger be ignorant of those things, that truly knoweth Iesus Christ.

The best have desired to make their Salvation sure; as I the unworthiest of all other, do daily labour to doe the same: Dauid which knew y^e God loued him, entreateth to know it more, I know thou fauourest me; yet hee cryed, *Dis anima mea*, Say vnto my soule, I am thy Salvation.

The Scripture hath many proofes of the certainty of our saluation; and Dauid would neuer pray for that which could not be: neyther would St. Peter charge vs with a duty which could not possibly be perfozmed: Make your election sure; which must be done, by the true and proper worke of Faith, that giueth the true beleeuers a stedfast, and vnmoueable assurance of the loue of God, that hee may fully enioy the comfort of his Salvation.

And whereas St. Paul sayth,
Know

Psalme 35.3.

*1 John. 19. 25
26. 27.*

Rom. 8. 9. 15. 16

Psalme 31. 1.

Iob 13. 25. 26.

Gala 4. 5. 6. 7.

John 4. 15. 16. 17

1 John 3. 28.

Psalme 35. 9.

2 Peter 1. 10.

b Heb. 11. 1. 5. 6

Mat. 9. 29.

Dan. 3. 17.

Acts 15. 9.

1 Peter 1. 9.

2 Cor. 13. 5.

Know yee no: how Iesus Christ is in you, except yee be reprobates? Were the Apostle giusth vs to vnderstand, that all which beleeue, haue the spirit of discerning, to know certainly that they doe beleeue. And sheweth that, to proue a mans selfe whether he be in the faith, which is to proue whether Christ bee in him, because the Faith of which he speaketh, is that liuely faith, whereby Christ dwelleth in our hearts.

2 Timo. 1. 12.

1 Iohn 3. 14:

1 Peter 1. 7. 8 9

Woe therefore that knoweth himselfe to be in the true Faith, knoweth Christ to bee in himselfe: As St. Paul sayth, I know whom I haue beleeued. And againe, by this wee know, hee dwelleth in vs, euen by the spirit which he hath giuen vs: It is manifest y^e the property of true faith, guides the assurance of our saluation, and the greater our faith is, the greater is our assurance. And consequently the true beleeuer knoweth, and is assured of his

his election and saluation, so
Faith is the Faith of Gods elect:
So many beleueed as were ordain- Act 13. 48.
ed vnto saluation: And I am per- Rom. 8. 38. 39.
swaded that neyther death, nor
life, nor Angels, nor Principali-
ties, nor powers, nor things pre-
sent, nor things to come, shall
bee able to seperate mee, from the
loue of God. Wherefore the A-
postle was fully perswaded of his
saluation: And agayne, Hence- 1 Timoth. 4. 8
forth is laid vp for me the crowne
of righteousness: So the Virgin
Mary called Christ her Saviour; Luke 1. 47.
and the Thiefe vpon the Crosse, Luke 23. 42.
sayd, Lord remember me; The
like sayd St. Paul, That Christ Gala. 2. 20.
gaue himselfe for me. Phil. 1. 1. 3. If you bee
demanded how long you may be
assured of your saluation; you
may answer, so long as you haue
truely repented, and continue in
newnesse of life, your sure trust
& confidence is, y God will neuer
forsake them that put their trust
in him: so Euery one that be-
leueth in him, shall not be ashamed.

Rom. 9. 33.

And

And this promise God hath made to all that beleue in him : I will put my feare in their hearts, that they shal not depart from me: And agayne, There is no condemnation to them that are in Christ Iesus, because (sayth the Apostle) they walke not after the flesh, but after the Spirit.

Iere. 31. 40.

Rom. 8. 1.

Lastly, the most excellent Faith, sheweth not it selfe most glorious, when wee haue most sence of feeling; but rather when we seele, or disterne the contrary. Iob, when he apprehended nothing but Gods wrath and displeasure, then then he shewed a most victorious Faith, Loe, though he say me, yet will I trust in him: The like of Iacob, in his tedious conflict, where hee sayd, I will not let thee goe, except thou blesse mee: And the woman of Canaan, who although shee receiued diuers repulses, and earnest deniall, yet continued her suite, and is commended for her Faith, by the Author

Iob 13. 15.

Gene. 32. 24.

Hosea 12. 4.

Mat. 15. 28.

Heb. 11. 2.

Author and finisher of our Faith.

To conclude, wee are not to build the assurance of our saluation, vpon our owne sense or feeling; but vpon Gods vnchangeable and gracious promises made vnto vs, in Christ Iesus.

CHAP. VI.

The sixth Chapter, sheweth an excellent marke to know the child of God, which hath truly repented.

HE that hath earnestly Repented, and is truly converted from his sinnes, hath this special marke in him: Wee is none of those fruitlesse hearers, barren beleeuers, vnregenerate knowers, or verball Professors; but he is the faithfull doer of the will and word of God.

Mat. 13. 14.

2 Mat 13. 19. 29

Whosoever keepeth Gods word, in him verily is the loue of
b 1 Iohn 3. 5
God

God perfected: Hereby know we that we are in him, hee that abideth in God, ought also to walke euen as he hath walked: **What is as St. Iohn sheweth vs,** Every man that ^c hath this hope in him, purifieth himselfe, euen as hee is pure: And seeketh ^d the present time to retorne vnto the Lord; because hee hath a bleeding and a tender ^e heart; it trembleth ^f at the Word: It is pricked ^g when it is rebuked; and inflamed with burning ^h zeale, when it is instructed. **The Regenerate man desireth nothing so much,** As hee desireth God: Therefore, he maketh himselfe ⁱ fit for him, ^j Blessed; the ^m friend of God, and doth count all things ⁿ but dung, that he may winne Christ.

Hee reioyceth in ^o forgiving them that hurt him; and ^p loueth them that hate him; and ^q rendreth good for euill, he dispiseth ^r none, but loneth ^s all, and is not rash in ^t words, but ^u reasonable, not ^v hasty ^w but seasonable, not ^x grieuous,

c 1 Iohn 3. 2.

d psalme 95. 8.

e psalme 51. 17.

f psalme 51. 4.

g Act 1. 37.

h psalme 69. 9.

i Iohn 3. 17.

j Ier 119. 139.

k Titus 2. 14.

l Ier 17. 6. 16.

m 1 Iohn 3. 2.

n Rom 4. 7. 8.

o Ier 41. 8.

p Wisdome 7. 27.

q Iohn 15. 14. 15.

r Phil 3. 8.

s Rom 12. 19. 20.

t Mat. 5. 44.

u Rom 12. 19.

v Ier 14. 21.

w Romans 12. 10.

x Eccl. 5. 1.

y Ier 10. 32.

z Ier 18. 13.

aa Ier 35. 11.

th:

Describing the way to Heaven:

35

uous, but gracious, not y prouoking, but ²appealing, not ^aoffensive, but to good ^bpurpose: Sober in ^ccensuring, faithfull ^din answering, milde ^ein reproofing, carefull in ^fdefending, and fearefull of ^goffending, imitating the ^hGodly, shunning the ⁱwicked, imbracing the ^kvertuous, and flying ^lsinne: For the Spirit of God assures no man ^mpardon of his finnes, but such as be humbled for them, repent and ⁿconfesse them to God, leaue and forsake ^othem, and with all to become new ^pCreatures, and walk in newnesse ^qof life: All those that walke in newnesse of life, are such as our Dauntour Christ called his Mother, Sister, ^rand Brother, his ^sSeruant, his Friends, ^this Sonnes, and ^uhis Spouse.

All those bee tearmes of loue, and that from Christ himselfe, to requite the Regenerate man, that returneth vnto him by vnfeigned Repentance.

Non

y prouerbs 15.1
x pro. 12.19.
a ludges 8.3.
b psal. 120.1
c prouerbs 15.1
d Gala. 6.1.
e psal. 119.1.
f psal. 39.1.
g 1 Cor. 11.2
h pro. 4.14.
i psal. 5.9.
k 1 pet. 3.9.
l iames 4.9.
m 1 peter 5.5.
n Luke 13.3
o 1 iohn 1.9
p o. aphe. 4.14
q 1 pet. 1.3.3.
r Gala. 5.15.
s 2 Cor. 5.17.
t psal. 6.4.
u Acts 3.26.
v Gala. 5.16.
w aphe. 4.1.
x 1 ioh. 2.3.4.5.6
y 1 peter 2.9.10
z 11.12.13.
aa iohn 2.16.
ab Acts 20.21.
ac q Mar. 3.35.
ad 1 romans 6.18
ae 1 iohn 15.14.15
af 1 Can. 5.1

The converted mans new brish :

*Non tam audire, quam obedi-
re requirit Deus*, God regards
more an obedient heart, than an
attentive eare; what should I say
more, seeing the whole course
and cannon of Scripture run-
neth that all Christians in their
returning vnto the Lord by Re-
pentance should bee *Attenti, vi-
gilantes, solliciti, instantes, ser-
uentes, perseverantes sine intermis-
sione*, That is attentive, vigilant,
carefull, instant, fervent, and per-
seuerant without intermission of
the service of God; That they
may attayne, *Fontem vita, radi-
cem, prudentia, coronam & ple-
nitudinem sapientia, gloriam &
gaudium, quod est felicissimum do-
num*: The fountayne of life, the
roote of Prudence, the crowne
and full esse of wildome, the glo-
ry and ioy of God, which is the
most happ est estate that can bee
giuen vnto man, a blessed gift:
Who can desire more to mooue
him to returne vnto the Lord by
Repentance.

u Psal. 120. 3.
Psalme 147. 2
Daniel 9. 7. 8
Luke 21. 26
Marke 14. 24
Mich. 6. 6.
Rom. 11. 25.
Romans 12.
Mat. 10.
Pro. 4. 13.
Ecccl. 3. 15.



A

Right, Zealous, and Godly
Prayer, taken out of the pure foun-
taine of holy Scripture; Very ne-
cessary for all repentant sinners
to vse daily vppon their
knees, vnto Al-
mighty God.

an say 57. 15.

Marke 5. 7.

Psalme 86. 5.

b psalme 143. 9

psalme 86. 15

c 1 Tim. 4. 10

Mathew 1. 21

d psalme 86. 5

Number 23. 19

e say 6. 3.

f psalme 130. 7

Romans 10. 12

g isekel 18. 31

Holea 6. 1.

jeremy 18. 18.

h psalme 2. 11

i psalme 51. 17

k psalme 23. 4

l Peter 1. 9.

Acts 15. 9.

Acts 15. 9.

m roman. 3. 18

Most gracious, high, and
most mercifull ^b Savi-
our; as thou ^c art in pro-
mises true, in ^d workes
holy, in mercies ^e rich, and ^f to-
wards the penitent sinner most
mercifull, haue ^g mercy vpon me,
and indue me good Lord with thy
feare, with ^h sorrow of heart for
my sinnes, with ⁱ humility of
minde, with a ^k true Faith, and
pure ^l conscience, that ^m I may (by
thy helpe) seriously enter into my
selfe, descend into my owne con-
science, and make a true suruey
of my inward man; and withall
helpe

n Cor. 43. 5. helpe me ⁿ O Lord, my ^o life to
 • Psalme 70. 5. correct ^p my present sinfulness,
 Psal 109. 25. 2 erect my further weaknesse, and
 p Iohn 5. 16. 40. direct my future frailty, that I ne-
 q Psal 94. 23. uer fall againe into sinne, least I
 i Wis. 16. 21. perish in my ^v wickednesse: Be-
 i psalme 42. 1. 2 hold, O sweete Iesu ⁱ thy creature,
 i Gene. 1. 26. sighs after ⁱ thee, thou art my
 Genesis 5. 1. Creator; O make ⁱ me new againe;
 Wis. 2. 23. beho'd I ^o thy workman-ship grie-
 u psalme 18. 1. vnto thee; thou art ^w my life; O
 psalme 5. 2. quicken ^a me againe; O Lord my
 w Iohn 14. 6. God ^v my light, whereby ^a I am
 Iohn 11. 25. directed; haue ^a mercy vpon me;
 i psalme 7. 1. O ^b defender of my life, my
 psalme 99. 8. 9 strength ^c and my comfort in the
 psalme 18. 1. day of my ^d trouble, consider my
 y Iohn 1. 4. ^e aduersaries, and deliuer me from
 i Iohn 1. 5. 7. that soule ^f dragon, that he neuer
 i Samu. 22. 20. may deuoure me, who still seeketh
 Iohn 8. 12. to swallow me ^e vp, and would
 Iohn 9. 5. cause my sinnes to make a sepe-
 2 Luke 1. 79. ration between this vanishing estate
 a psalme 51. 1 of mine, and thine eternity, ^h O
 b psalme 22. 19 therefore, holde him fast good
 c Exod. 15. 2. Lord, and bruse him in peeces,
 2 Sam. 22. 3. that ⁱ hee exercise not his deuises
 Job 9. 19. vpon me, and cast mee not off in
 d psalme 59. 16 the
 e psalme 25. 19
 f Reue. 12. 3.
 g I petter 5. 8.
 h I say 19. 2.
 i Reue. 20. 2.

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the time of my age, now I am
 gray^k headed, but bee thou^l my ^{k P salme 71. 16}
 strength, now my strength faileth ^{2 Samuel 2. 3}
 me : And most humbly I beseech ^{Iob 9. 19.}
 thee agayne, and againe, with ^{Exodus 15. 2,}
 sighes, groones, and teares, to take
 away all my finnes from me, that
 in all the rest of my life, my waies ^{m P salme 86. 11}
 may be verity, and my ^m pathes
 piety : O let thy holy Spirit ^{n con-} ^{n 1 Cor. 3. 10.}
 duct me, and thy word direct me,
 that ^o I may forsake all my finnes,
 whereby I may beginne to liue in
 thy feare, proceede and continue ^{p P salme 2. 11.}
 in thy fauour, grow daily in ^{1 Peter 1. 17.}
 thy grace, that I may ende, and
 liue with thee in thy glory,
 and so sweete Iesus
 say, Amen.

FINIS